

The Temple Artisan

MARCH, 1907

CONTENTS

	PAGE
FROM THE MOUNTAIN TOP.....	179
THE WISE AND THE FOOLISH SEEDS <i>Ernest Crosby</i>	179
THE MURDER OF IDEALS <i>M.</i>	181
THE LIVING SYMBOL..... <i>John O. Varian</i>	183
AN OPENED BOOK. III..... <i>Polaris</i>	185
EDITORIAL MIRROR	189
FROM THE EDITOR	190
CHILDREN'S DEPARTMENT.....	192
TEMPLE ² HOME ASSOCIATION NOTES.....	195
THE OPEN GATE.....	195
TEMPLE ACTIVITIES AND NOTICES.....	196

Mysticism, Social Science and Ethics

PUBLISHED AT
OCEANO, CALIFORNIA

Price 10 Cents

\$1.00 Per Year

THE TEMPLE.



PRIMARILY, The Temple is a cosmic organic center, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun,—the Universal Heart,—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The Organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address The Temple, Oceano, California.

The Temple Artisan

Vol. VII.

MARCH, 1907

No. 10

Behold, I give

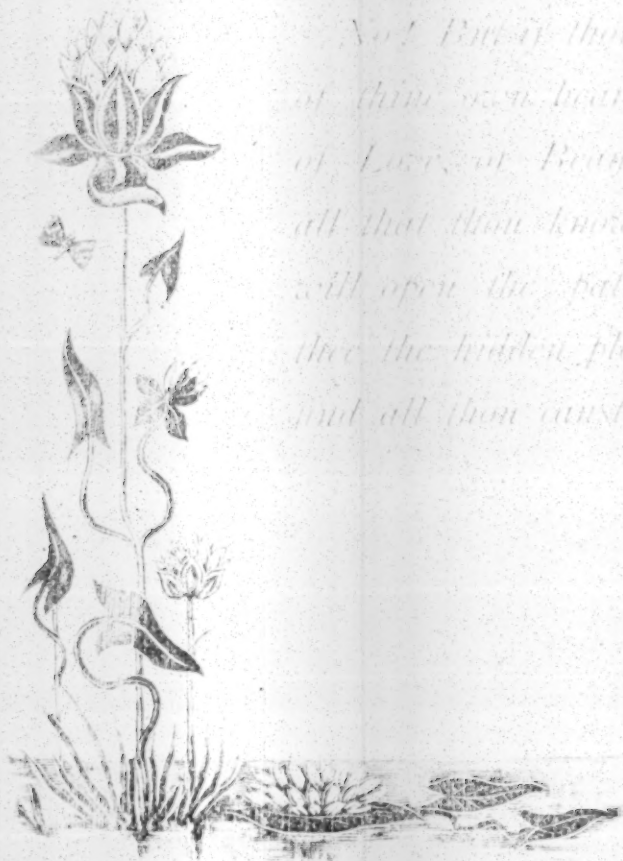


unto thee a key.

WHERE IS GOD?

*Where shall I find God? If I search the heavens
and the earth and the waters under the earth, shall I
find him?*

*No! But if thou wilt search the depths
of thine own heart, all that thou findest
of Love, of Beauty, of Unselfishness,
all that thou knowest of Peace and Joy,
will open the path to God, and show
thee the hidden places wherein thou wilt
find all thou canst know and understand.*



THE TEMPLE.



PRIMARILY, The Temple is a cosmic organic center, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun,—the Universal Heart,—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The Organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address The Temple, Oceano, California.

The Temple Artisan

Vol. VII.

MARCH, 1907

No. 10

Behold, I give

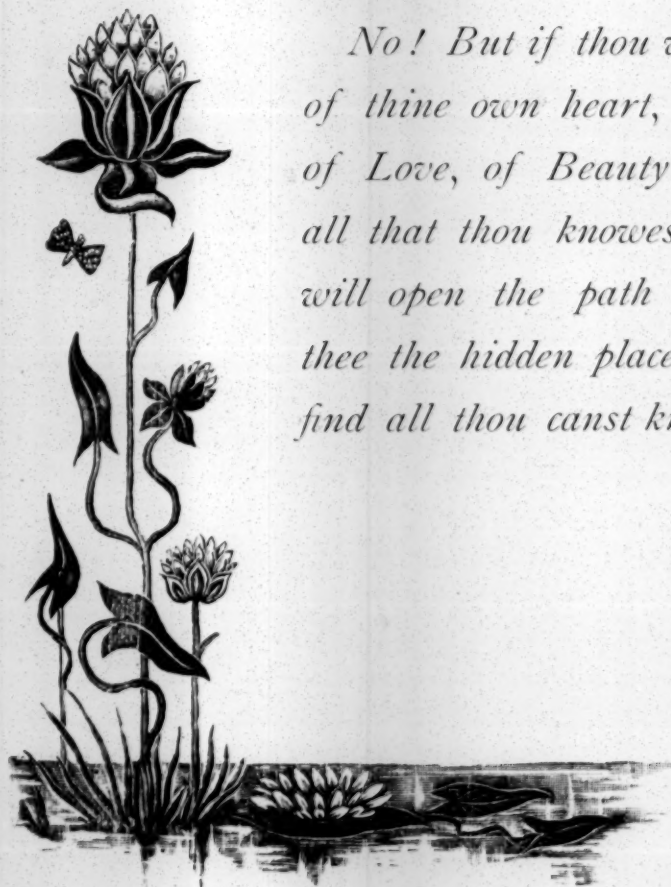


unto thee a key.

WHERE IS GOD?

Where shall I find God? If I search the heavens and the earth and the waters under the earth, shall I find him?

No! But if thou wilt search the depths of thine own heart, all that thou findest of Love, of Beauty, of Unselfishness—all that thou knowest of Peace and Joy will open the path to God, and show thee the hidden places wherein thou wilt find all thou canst know and understand.



FROM THE MOUNTAIN TOP.

When thy fellow-pilgrims turn from fulsome praise and adulation to harshest criticism and villification of the bearer of the torch who is blazing a trail through the dense growth of the underworld, that he may find the Path. If thou wilt not be turned from thy allegiance, look well that the moss entwined stump of selfish desire o'er which thy brother has stumbled doth not trip thee also. Walk warily lest the half buried rocks of ambition or jealous rage catch thy feet and hold thee captive by his side.

One extreme of life always calls to the other, and it must respond. If thou would'st travel the trail of safety, keep well in the middle of that trail. The light of the torch borne before thee throws flickering shadows on either side, but burns clear and bright on the central line.

Twilight must follow day. Night doth not drop its sable curtain in an instant. Dawn doth *silver* the darkness of night e'er the Sun doth turn that darkness into gold.

So always, Twilight and Dawn, silvered darkness and golden light, are hours of consecration—are always places of Peace wherein the soul may pause in the midst of clamor to catch a note of the Song of Life and clear its point of vision, if it but walk in the line of unwavering Truth.

THE WISE AND THE FOOLISH SEEDS.

1.

Twin seeds lay together in the warm womb of the garden.

From one of them a tiny shoot sped upward and another downward.

"Beware," cried the down-shoot to his fellow, "you are going in the wrong direction. I know that I am right; I feel it in my inmost sap. Mother Earth is calling us down to her; turn back from your mad career."

"Nay," responded the up-shoot; "it is you who are at fault. The sun is beckoning to us from above; push up to the surface of the ground with me. We cannot both be right, and I am sure of my own course."

And so they wrangled until they both doubted, and their strength was wasted in argument and conjecture; and the growing days passed by unimproved, and the frost came, and the seed died without having seen the daylight.

2.

And in like manner two shoots made their appearance in the other seed.

"Farewell, my brother," said one to the other; "follow your call and I will follow mine, and so we shall both work together for the good of all."

And each went his way, the one sucking up the riches of the soil and passing them up to the stem, and the other drinking in the air and sunlight and sending them down the root.

And there grew from that seed a beautiful red-flowering shrub, which filled the air with its perfume and scattered seeds in due time to the winds.

ERNEST CROSBY.

THE MURDER OF IDEALS.

TEMPLE TEACHINGS, OPEN SERIES. NO. LX.

Has it yet dawned upon your mind that even a premeditated murder does not bear the dire consequences to the murdered or the murderer that does the blasting of a high ideal by a scandal monger? The death of the body is a light thing compared to the death of a Soul, and the Soul is dependent for its nourishment, and therefore its life, upon the force of its high ideals.

Every invidious comparison, innuendo, slighting, sarcastic or sneering word or thought by another, serves to undermine or tear down the faith and trust we have placed in some ideal of Truth or Righteousness. When the first rift is made in the beautiful light that radiates from that Ideal, you may feel a little uncomfortable, may even be driven to protest, but you do not realize the enormity of the offense or its effect upon you. That Ideal is the purest, holiest thing in the world to you, whatever it may be to others. It is so superhumanly pure that the least stain stands out in broad relief, and the corroding force which has made the stain, slowly eats into the inmost recesses of your being. You cannot forget or ignore it. It tears away the mental tissue of your ideal and leaves a great cavity which grows wider and deeper with every attack, with every word that seems to corroborate the first seed of suspicion, and one day it dawns upon you that you are facing a perfect Hades, in place of the pure, beautiful Ideal your open enemy or seeming friend has killed. Your peace of mind is gone. Materialism takes the place of faith, suspicion ousts trust, you have become a

walking sepulcher of dead hopes, and when you come to take an inventory of your possessions and learn the cause of your evident mental bankruptcy, in ninety-nine cases out of a hundred you learn that the ruin has all been wrought by those you have believed to be your friends, and has been done through jealousy of you or others, personal ambition or self-gratification, and you, poor innocent that you were, never suspected the seeming sympathy with your higher aims, the tenderly drawn comparison between your ideals and theirs, always to the detriment of yours and the advantage of theirs; never have dreamed that the profound pity expressed for your ignorance, the warmly offered help, the final caricature and grotesque cartoons which familiarity with the Ideal and its creator made possible at the last, were all parts of a deep laid plot by the enemies of the human race on other planes, and you are left with only an aching void where once dwelt your heart's ideal, left with your whole being reeking with the poison so ably administered, and devoid of the power to build another Ideal; for all the imagination at your command has been devitalized, and you have no longer even the desire to build another subject for adoration.

"How long, O Lord, how long," will it take us to learn the lesson that whether our mind be fixed on an individual representation of such an ideal in some personality, or the ideal of a supernatural God, it literally makes no difference. It is *we*, ourselves, who have loved that ideal into life, and clothed it with spiritual garments. It is what that ideal stands for to *us*, that counts, not what it stands for to others, and whether it be stick or stone, personality or God, it makes no difference. It is of no consequence to us even what such a personality does or does not do, whether the stick or stone be rough or hewn; through some Cosmic link, some Karmic tie between us and the substance of that Ideal so represented, it is possible for us to receive the help from, and offer the requisite devotion to the Lord of all Life we have mentally photographed within that Ideal. It is only when we make an idol of the personality, the stick or stone, forgetting that that idol is only clay, that we are endangered. The Ideal hangs over our heads, like the weaver's pattern above his loom, and even though it be unconsciously, it is at that pattern, that sacred Ideal, that the filth and slime of people's thoughts and tongues is flung, when a deliberate attempt is made to break down our faith and destroy our love in and for our Ideals.

M.:

THE LIVING SYMBOL.

Symbolism, a word of scorn to some, the fancy of poets and dreamers to most; and yet it represents the very vital life of humanity. The use of symbols and a knowledge of symbology is the true medium through which humanity lives and moves and has its being. Take away the power of using words, (symbols all), and humanity could not function either thought or imagination. Put such a simple common symbol as the word *bread* in the hands of a *Master*, and he can teach the science of soul growth and something of the forces of life and the soul.

But this power in symbols to lift humanity from the brute to its present growth, to teach the intellect the deeper truths, aye, even to hint in parable and story, at truths so deep that there is no language powerful or subtle or expressive enough to carry the meaning, and only those who have developed to a higher plane than the ordinary sense perception, can understand in full; those who have direct perception, intuition—"Eyes to see, ears to hear." Even this last power is not all there is in symbols and symbolism, for it is really the negative side of the science.

The living symbol, the symbol in action, is another knowledge, another science. When God made man to stand upright, at that moment he made two symbols. Symbols which through the ages have ever been in use by the Great Souls. One is the five pointed star, the other the cross. Being the foundation of the human structure it was a natural result that they should be used to represent humanity, for were they not the symbols God himself used in making material man? The cross ever symbolized the stress of life. The power of the cross evolves the perfect spirit. But this cross, cut in the rocks of the stone age, always belonged to us from the first day. It is more than a sign of an idea.

There is a great cross in the Holy of Holies, the primal soul cross, a cross of force, of sound, of form, of color. It lives, it has grown, by the ages of humanities' struggle for light. If we can, in the silence, contact this, we will not fail in the Master's work. This cross, the Master's symbol, that has grown with the growth of the ages, is pure, strong, alive. It was not made with hands, but of hearts and lives and sacrifices. Out of the lives of the Heroes, came its glory, and fire. Out of the lives of Saints, its steadfastness and purity. The Artist gave it beauty, the musician sound and harmony, and we will build

it higher. We will add another hue to its color. Its glory will be our glory, its mission our mission.

So, there is another hidden, more vital meaning in symbology than its aid to the student, or use to the teacher or poet. Every living symbol has its living prototype upon the inner plane. The Swan of Life (the Circle and the Wings), is the creative word in the darkness. The Eternal mystery brooding over all creation—awe, full poised behind all manifestation; who can speak of it? And the Star with five points, so often degraded by modern stupidity, turned upside down, is the Grand Army medal—used as a trade mark. Behind the minister's desk, even, I have seen it reversed. The sign of the fifth race—humanity in its fullness; the sign of soul power to the alchemist, a thing sacred. How have the mighty fallen, in the hands of an ignorant people? For just as a great theme of music or poetry should ever be approached in reverence, so should a symbol of this nature be approached with a pure heart. In reality, if we could only understand it so, a true symbol is far greater than any music we know, or word we can utter. For a symbol such as the Cross, or Star, or Swan, includes in itself the aspiration, thought and action of the great ones of all the ages. From the secret habitation of such symbols as these, comes to the hungry soul, knowledge, power and love. They are virility, life, strength, but the knowledge of their power and the way to it, is hidden always. Such things are not for ordinary men, but only for those who have found the balance of the soul. The imagination of ordinary people is too weak and untrue to be able to grasp the truth within such things, and they would use the little they could understand of the great symbols, in a small and personal manner, degrading their force and power. It would be like setting a great holy song of the soul to rag-time. But ordinary every day people like us, by our effort to live again and help the race to life, are aided by the great living forces embodied in the symbols behind the veil of matter. If we use such force correctly, the return current we give off through our aspiration and devotion ever builds the symbol to greater brilliance and in more enduring strength. The inner symbols are in truth great dynamos used for the preservation and regeneration of humanity by the Great Lord God. The more energy and steadfastness we put into our work, the greater the force that will be freed to humanity by the great Dynamos, the Symbols. This takes place under the same Law that an ordinary dynamo

gives more force, the more horse-power it is run by, for action and reaction is the universal Law of progress. We will never gain a permanent place in the deeper forces of life, until we use the ordinary every day forces that come to us, strongly and properly, for the deeper power and force would shake our centre otherwise. This is one reason why we should not desire another person's place and work. Another is, that we are motors calculated to use certain dynamic currents, each one of us differing in possibility. We must perfect ourselves in every detail, so that we may run smoothly and well, and as we do this, our particular part in the great plan will become clear to us. We will come to know our symbol in its strength. We will become alive, virile, strong. Success will be ours in the deeper sense, however it may appear to surface perception. For the Great hidden living Symbol has grown brighter and stronger by our efforts, and humanity will climb the better by the added power thereof.

JOHN O. VARIAN.

AN OPENED BOOK.

III.

"That thine Elder Brothers might fix the scenes of their next labors in their minds as well as the personnel of those whom the Brothers of the Shadow have won to their service, and who therefore must be kept under close observance, they have been called, as they are called at the close of each seven-year cycle, to the Mirror of Destiny. What thou hast witnessed concerns thee not, only as thou art part of the whole, but what thou shalt now behold does concern thee individually and all that line of life with which thou art bound."

Meri's eyes followed the wand already moving again over the surface of the slab, and, as before, within its substance, geometrical figures, human forms and events were pictured, apparently in obedience to some interior command. First appeared a pass between two chains of mountains, which to all appearances would be very difficult of entrance by man, but perched a few feet up one side of the pass was a simple hut, in the front of which were standing two men and a woman. One of the men was a fac simile of the operator by the slab, the other was a high Initiate of the White Lodge, known "to the few" as Master M. The woman could not have been above twenty years of age, though the strong, rather masculine

features and head gave her the appearance of maturity. The Master M. took from his own third finger a ring set with a peculiar dark stone on which was inscribed a pentagon, and placed it on the third finger of the woman's right hand, then lifted the same hand to the sun and appeared to invoke some higher power. At the close of the invocation all three stood looking intently at the sun, which was in the mid heaven. Suddenly, as though coming from behind a curtain, a single hand and forearm appeared over their heads, and came rapidly down, until within a few inches of the woman's hand, and with extended first finger touched the ring upon her hand, then disappeared as quickly as it had come. Some virtue or power must have been thereby imparted to the ring, for it shone with a vivid radiance. Then the Master M. drew from within His sleeve a manuscript about ten inches in length and eight inches wide, upon which three very complex symbols were inscribed, and gave it to the woman.

The scene faded, and was immediately followed by another. The same woman, though considerably older, was seated in an upper chamber of a dingy brown house; evidences of poverty were on every side of her; she was busily engaged sewing, and countless pieces of colored silks lay all around her. A boy came into the room with a soiled newspaper in his hand, which he gave to the woman and retired; she glanced over the paper, and her eyes seemed to light on something of importance, for she immediately arose and somewhat excitedly donned a shabby shawl and hood, and left the room.

The scene again changed, and the same woman appeared seated in an apartment of an East India bungalow surrounded by many men and women of the Aryan and Saxon races, among which were two Brahmin Priests, in deep concentration. At a gesture of dismissal by the woman, all save three of the other occupants of the room, one woman and two men, left the room. The first mentioned woman stooped down and with the ringed finger drew the figure of a square upon the floor. A blue flame seemed to follow in the wake of her finger and remained after her finger was withdrawn. One by one she led her companions to three corners of the square and left them there, then took up her own position at the remaining corner. Suddenly the space within the square was filled with fiery elementals, and directly over them appeared the face of a man, who seemed to control the elementals by some interior power,

and they were used instead of figures for the formation of certain geometrical problems, which were worked out within the square.

For the first time the tones of a voice issued from the slab, and the observers distinctly heard the words, "He who divides a line of this square shall thenceforth be accursed. On the integrity of the square rests the future hope of the people of India and America."

Again the scene changed, and there appeared the same woman lying on a bed in a room, in and out of which many people were passing. It was evident the woman was dying, but a finger of her right hand was ceaselessly drawing the figure of a square on the counterpane of the bed as her eyes interrogatively sought the faces of two men and a woman, the same who took part in the formation of the first square. They stood at the foot of the bed, and appeared to know what was expected of them, for each touched with the first finger of the right hand the invisible square outlined by the fast stiffening finger of the dying woman, and their lips moved as though repeating some mantram.

Then scene after scene followed each other as before, without intermission. Large bodies of people, apparently under the guidance of one of the three above mentioned individuals at the deathbed scene, were gathered together; sometimes in large buildings, where addresses were being given; at other times in small groups in strange lands and under strange circumstances; but all seemed overshadowed or held within a large square figure, the outlines of which were formed of fiery Elementals, small creatures, partly human in form, with pointed heads and extremely long, thin arms, and all of a glowing flame color. There appeared to be some invisible line of influence between each of these creatures and some one of the people within the square; in fact, they seemed to be emanations of those human beings, or vice versa, for their power and strength waxed or waned, the density of color increased or decreased, with the mental attitude and actions of each other. Finally, a shuddering, wave-like motion seemed to pass through each of the four lines of Elementals which outlined the Square, and the tiny creatures waved back and forth as do the tops of trees in a high wind, and fiery darts issued from their bodies, touched and intermingled and lit up the whole Square with a peculiar coppery glare. A great commotion was taking place in one of the

large gatherings of people which had been addressed by the woman who had been placed with the two men at three of the corners of the first formed Square. A light green shimmering light emanated from the woman, which seemed to stupify the people so they were unable to guard themselves from the fiery darts the Elementals were casting down among them, and they excitedly ran hither and yon, without purpose, and finally were drawn off on either side of a large vacant place, thus making two distinct divisions, one of which was led by a strange human form with two faces—one behind and the other in front of a large head, and at that moment the Elemental lines, hitherto intact around them, parted as though violently wrenched asunder, the mystic Square of protection created at such expenditure of life and labor, was broken, and chaos took the place of order within and without the Square. The two divisions parted again and yet again, and led by the two men before mentioned, started off in different directions, passing through the broken lines of the Square. There was nothing but discord within and without by this time; the Elementals as well as the human beings seemed to drift aimlessly about for a long time, then suddenly in the centre of the space formed by the Square appeared the white-robed Nirmanakaya bodies of three Initiates of the White Lodge, who were steadfastly gazing at the form of a woman who lay asleep and alone on a couch in the centre of a small poorly furnished room of a little house in a thickly populated city. One of the Initiates called the attention of the others to a star which appeared above them, and then pointed to the sleeping woman. Something invisible to the observers attracted the attention of the Initiates, and from the concentrated energy expressed in their faces, it was evident that they were issuing a strong mental call of some nature, and from all quarters the scattered Elementals were being drawn back and were making efforts to fall into line and re-form the broken Square, but they were quarreling and pushing each other out of place, and the Initiates seemed unable to control them sufficiently to get them back into their former positions. Occasionally one would be overpowered and brought back to its old position, but there were large spaces entirely empty between these Elementals, and so the lines remained broken.

POLARIS.

(To be continued.)

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter, June 18, 1903, at the Post-office at Oceano, Calif.

Address communications to THE TEMPLE ARTISAN, Oceano, Calif.

EDITORIAL MIRROR.

The responsibility each Temple member has assumed by coming to this centre, not only for themselves, but for those most dear to them, is seldom rightly estimated. They have accepted the responsibility by taking advantage of an opportunity for increased self effort, whether or not they are conscious of it at the time. If they are able to keep their poise and stand the tests of faithfulness, usefulness, and obedience, they become active centres through which the Masters can reach others hitherto out of Their sphere of action, and who are as dear to us as to Them.

Every human being is a radiator of good forces or a vehicle for the transmission of bad forces, and "no man lives to himself alone," so we cannot remain indifferent and live.



However long the time may be, one such steadfast radiating centre will inevitably bring his or her nearest and dearest ones to that centre and so be instrumental in offering them a like opportunity to that personally received. While a fluctuating, unstable, impermanent vehicle for the play of dissipating forces, must invariably thrust the loved one away, for it is only the permanent self-centred and therefore Lodge-centred human being that can arouse and control that form of the energy of attraction which draws the beloved ones to itself and holds them steadily. It is the persistent faithfulness to a high Ideal which alone can create an unbreakable—a cosmic centre of force. The wavering, unstable soul may draw a correspondingly wavering soul temporarily to itself, but it cannot hold it there very long, for the latter must have a pivot on which to turn, an adhesive point to attach itself to, and so cannot help falling away, or being drawn in some other direction. The sundering of friendship and marriage ties can be more frequently traced to the same or similar difficulties than those of any other nature.



Phrenology, though not generally accepted as an exact science, is well worth the investigation of man. The causes back

of the revealed protuberances on the heads of all human beings, lie far back in the vistas of Time; back to where mental energy first awakened in human life. Their molecules contain certain materialized Skandas of countless past lives, and these are added to and transferred from centre to centre of the head, according to the development of the various qualities and characteristics of the individual that is in process of evolution. Each centre or lesion is a bunch of nerves and muscles more highly evolved than the surrounding tissue and bone, and tending toward a common point, knotting up, as it were, a particular set of nerves and muscles. But the central nucleus of the knot, the first shields or coverings of the materialized Skandas was already established, and ready for action when at the birth of the physical body it was brought over intact from preceding incarnations.

Man's whole destiny is written, for those who can read, in every centre, every plexus, every organ of his body, as well as in the body as a whole. In illustration of the *modus operandi* of the same, I would say: 'The particular nerve of sensation which conveyed the feeling of courage to an individual, the consciousness of that one vibration set up a tendency to repeat itself at the next intimation of the quality of courage. Continued action finally set up a tension at the point of the nerve where the vibration was strongest, and the final result was the protuberance Phrenologically indicative of Courage.



When man has learned to conserve and disperse Sound as Nature conserves and disperses the same, in the action of all high explosives, then will he invent the long sought for satisfactory flying machine which will carry him and also his motive power without overloading his vehicle of locomotion.

Concealed in every molecule of such explosives as gun-powder, nitro glycerine, dynamite, and other manufactured or natural explosives, lies concentrated energy enough to disrupt a planet, and investigation and experiment is bringing mankind closer to the hidden secret of the source of this power. The principle of repeated explosions now in use in the gasoline engine will eventually furnish the key to the solution of the flying machine problem.

B. S.

FROM THE EDITOR.

In the February issue it was stated that the editor would discuss Brother Thibault's communication in this number. We

will endeavor to take up our Brother's questions in order and dispose of them seriatim.

First: Concerning the manifestation of Deity on six planes. The key to this is in the fact that the seventh plane is the *synthetic* plane which includes the six. The seventh is not a plane apart from the six, but includes them all as the white light includes all the colors. It is not any one of these colors but a distinct entity or combination including the forces and qualities of all six planes. Thus Deity manifests itself on the six differentiated planes, and these together make its total manifestation as a Unity on the seventh or synthetic plane. This is why the Cube is a symbol of perfection, having six faces. On a plane surface three of these are visible, three invisible. The Cube has also twelve lines drawn between eight points. The number twelve includes the sacred numbers 3, 5, and 7, corresponding to the Three, Five and Seven Steps of Initiation, and embracing the sacred sciences, such as number, color, form, sound, the senses, etc.

Second: Brother Thibault is right in his comment on the letters of the Sacred Word. No attempt was made, however, to indicate the order of letters around the Altar. The letters were placed at that point simply to show that it was the place of the Omnific Word—the White Flame of the Great Lodge.

Third: Concerning the seating in Temple Squares. It is true that in the balanced cross, the vertical line stands for the positive principle, but it should be borne in mind that while a line may be generally positive to another line, yet *within itself* it must have a minor negative and positive end. Because of this it would be right to have male opposite male or male opposite female, according to whether one were taking the major or minor viewpoint of the forces involved. As a matter of fact, because in many instances it would be impossible in some Squares to carry this out strictly, it has not been directed to observe the same unless the members of the Squares are able, and wish to follow the seating from the standpoint of positive and negative forces alluded to, all of which would depend upon the personnel of those composing that Square.

Fourth: Concerning the line dividing the Square in the symbolic signature of the Master H. There is a deep reason for this, and it *does* mean division from a *cosmical standpoint*. The line dividing the Square is a hierarchial line, or Master Ray, emanating from the Central Sun, and which on a higher plane

divides a Spiritual Square on that plane, thus creating a *group of souls* by the drawing of cosmical lines. These souls then take up individual manifestation on this lower plane. In the signature, only one vertical line is represented, but in the Spiritual Square there are many. Also many horizontal ones thus differentiating the Spiritual Square into many self-conscious centres of individuality, yet all being a part of One greater conscious or Master Centre. Thus are we, of one Ray, true Spiritual sons and daughters of our Father-master. The signature, thus means *all of us* who may be a part of Him. Without these great cosmical hierarchial lines dividing the Cosmos into points, lines, surfaces, etc., there could be no manifestation of Deity—for all would be One, homogeneous in nature, qualities and substance.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 38

BECOMING ONE WITH THE WHOLE.

PART 4. (Concluded).

There are people who make fun of everything that others enjoy or hold as sacred. There is another class of people who think they are so important, so much greater than others, that they cannot see anything in others better than themselves, or tolerate anything below themselves.

The first class of people are called satirists. The second class are known as clever.

To both of these classes the gates of the Temple of Love are closed.

The clever man worships himself. He makes an idol of himself. Everything that will bring more glory to himself is sacrificed for that purpose. He acts in such a manner that makes people fear and detest him. He compels others to obey him as though they were bowing down to and worshipping an idol. All this brings him neither happiness nor wisdom, but only a life with his selfish nature of pride, ambition, conceit, hate, and all which brings at last unhappiness and utter wretchedness.

To be unselfish one must love; to love we must believe in the real things which are spiritual, in the truth, in the ideals we create, the highest life we can imagine, though to others that ideal, that highest life, may seem like common clay. We must learn

how to forget ourselves entirely in loving others and how to "give ourselves, body, soul, and spirit, with a glad giving that asks for no reward." We must ask for nothing but the privilege of loving and being of real service to our loved ones.

All nature teaches this lesson. There is no giving that something may be received in return. The earth gives of its riches without objection, the rain falls upon the earth without its asking. The air and sunshine come to all of us in the same way.

Such life as this is impossible to the man who thinks he is great, the clever man who centers his life in his cleverness, the scholar who flaunts his knowledge and exposes the ignorance of others.

The satirist is like a bird of prey that watches over some animal. It knows it will make a delicate food and suddenly pounces upon the animal, kills it, maybe plays with it for a time before it is quite dead, gloating over its crippled and helpless condition, and finally eats it with more than satisfaction.

The satirist seizes wisdom and folly, love and our natural feelings, everything that is sacred to man, and turns it into satire or ridicule. He does this so continually that his whole nature becomes filled with a poison, for it poisons any one to act in such a manner. Not only does his nature become filled with poison, but it oozes from him like water from a sponge when it comes into contact with another body.

We can illustrate this with the plant called the poison ivy. It grows in the ground like most plants, maybe alongside of a rare flower, has the same air, sunshine and other properties to help it in its growth; while the rose beside it draws from the earth and air those qualities which make it a delight to all who come near it, the ivy draws from the same air and earth those qualities which make it poisonous to those who touch it and even to some sensitive natures who merely pass by it. To be poisoned means to suffer. To be poisoned with ivy means to suffer, but to be poisoned with thoughts like those of the satirist means to suffer much more severely. Any of you who have had some precious dream torn to pieces by one who cared nothing for it, knows what such suffering is. There is only one way for us to gather the broken pieces of our dream together again and that is by loving the one who scattered it.

The satirist's life prevents the growth of the true seed of life which is love. "If we desire to help mankind we can do so in no other way than by loving them. It is a sin to desire

to be wise without wishing to share such wisdom. Every one of our feelings, desires, aspirations and intuitions is like those of another. We cannot get away from others, try as we will, for every thought, like a winged thing, will find its way to some other thought, intermingle with it and pass on to still another."

You will see this more clearly perhaps if you try to get alone then look about you to see if there is anything near. You will find something under your feet, over your head, a little fly, perhaps, will pass by you, indeed, you will not be able to count all there will be about you, and when you remember that all life is One, that all these things have something to do with your own lives, you will begin to see likenesses in these different things about you to something in yourself.

When we learn to love all things in the universe with an equal love, we can enter into the life and condition of every plant, animal and human creature, high or low in character; we will lose to a great extent our feeling for ourselves and begin to really live and to know what true Liberty is.

Most of us have a feeling of reverence for the things we cannot understand. In our thought we bow to those things. A Great Soul reverences *all* things, even though it knows all things can be understood and that knowledge makes it bow to all.

There are many things in life that cannot be described or measured by us as we are now. They are such principles as Love, Will and Wisdom. We call them wonderful mysteries, great infinities.

See if you can measure your love for your father or mother or baby sister. Do we not laugh when Baby says, "I love you a hundred or a thousand bushels"? Many of us in our present undeveloped condition first reverence these principles, then look upon them with awe, fear and idolatry. When, through love, we become masters, we shall know these principles are our very selves and we will offer them true service and that alone.

One of the first lessons taught those who come near the Temple of Wisdom is that of perfect service, utter laying aside of our selfish desires, not because by so doing we may become wise or gain great power, but the laying aside of self because "perfect love has come, leaving no room for self, for the heart room is filled by others."

TEMPLE HOME ASSOCIATION NOTES.

The farming activities go on apace. About the 12th of February a camp was started on the mesa, seven miles from Oceano, in order to farm about 150 acres of land to corn mainly. A stable has been built, three tents put up, and the work is now under good headway. Brothers Gildersleeve, Weiss, Monnin and Mackenzie were the pioneers, not to speak of Brother Dower. The mesa is a table land, from 400 to 500 feet elevation, and containing about 60 square miles of territory and but sparsely settled. Hundreds of acres are as yet uncleared. Houses are miles apart. Soil is of a sandy character, growing, however, good crops of corn, potatoes, beans, etc. The uncleared land is thickly populated with jack rabbits and coyotes. These latter give nightly concerts of a more or less blood-curdling nature. Two or three coyotes can liberate more noise and spoil more soulful silence than twenty dogs chasing a dozen cats on a moonlight night. It is as difficult to see a coyote, however, as it is to catch a California flea. When seen, they are usually dead—of old age or accident. So much for the coyote. This short biographical sketch is considered timely, in view of the fact that the mesa coyote furnishes considerable diversion and excitement to the brothers in Camp de la Mesa, and it may give our members some flavor of the environments. The mesa is primitive country but contains many possibilities for future usefulness.

W. H. D.

THE OPEN GATE.

Through the generosity of our Brother F. G. Calkins, an artistic booklet will soon be printed, devoted to advertising The Open Gate Sanitorium. The illustrations were designed by Miss Ethel Mundy, daughter of our Sister E. K. Mundy of Syracuse, N. Y.

* * * *

Some additional contributions for the benefit of Mrs. Froom have been received since the February issue. Below is the total to date:

Amount reported received in February ARTISAN.....	\$199.25
Since February 1st as follows:	
Palo Alto Square	3.00
F. G. Calkins, Los Angeles.....	25.00
	<hr/>
	\$227.2

TEMPLE ACTIVITIES AND NOTICES.

We should never relax our efforts in the building up of the Temple, in every way possible. If *all* would endeavor to bring in their brothers and sisters, their efforts would be surely aided and blessed.

* * * *

Quite an addition has recently been made to our membership on the Eastern Coast, in Hartford, Conn., and its vicinity, and it is expected that a Temple Square will be organized there in the near future.

* * * *

On Wednesday evenings of each week a social meeting for all members is held in the parlors of the Halcyon Hotel. Music, readings, games, and other diversions, are features of these social gatherings.

* * * *

The meetings of the Central Square at Oceano are held regularly on Sunday afternoons at 4 o'clock, and are well attended. Good vocal and instrumental music is rendered at each meeting; the Temple Teachings are discussed with profit, and the spirit of true brotherhood prevails. It is to be desired that all our members will bear this hour of service in their minds, and send in helpful thoughts and aspirations.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

* * * *

It is requested, that in all cases of changes in address, *special notice* (separate) be promptly sent to the Temple Scribe, by letter, or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured.

TEMPLE SCRIBE.

Halcyon Hotel and Sanatorium

THE HALCYON SANATORIUM

Has been established for the scientific treatment of invalids, and for recuperation and rest in cases of overwork and nervous exhaustion. It is conducted as a distinctively

HEALTH INSTITUTION

and not as a **fashionable** resort. Regularity of life and freedom from noise and social excitement prevail, thus securing long periods of rest, while at the same time rational recreation is amply provided for. Although the comfort and welfare of the sick are first considerations, every opportunity is provided for those who desire to spend a pleasant and **profitable vacation amid healthful and beautiful surroundings.**

The Sanatorium buildings and grounds are situated near the town of Oceano, in the southwestern part of the famous Arroyo Grande Valley, which, encircled by hills from 400 to 800 feet high, has been aptly designated as "**the rosy dimple on the cheek of creation.**" San Luis Bay is one mile distant, affording, with its twenty miles of circular ocean beach, one of the most delightful drives in the world, with inspiring views of **sea and mountains** blending into one.

The Halcyon Sanatorium is not a water cure, nor a rest cure, nor a diet cure, air cure, nor movement cure, for the reason that not one of these expresses the leading idea, which is

HEALTH BY RIGHT LIVING.

Obedience to the laws of life and health is enjoined as the requisites to recovery. This is an **educative** as well as **curative** process, and it comprehends the work to which **The Sanatorium** is pledged:

"Founded on Truth. For suffering ones and weary,
A home, secure from worldly care and strife,
Nature, the healing mistress, tends its portal,
Beckoning with gentle hand to paths of life."

All forms of **chronic diseases** will be received. Neuresthenic conditions and **nervous** diseases of all kinds, including **abnormal conditions** and habits resulting from excessive alcoholic or drug addictions, will be treated by the most improved methods and scientific principles known to **medical art.** Remedies and methods are available that will cure nearly every form of **chronic asthma.** The natural **hot sulphur** and **alkaline springs**, in the vicinity are of the greatest value in aiding to cure **rheumatic** as well as many forms of **liver and kidney affections.**

The Treatment. All the remedial agents that medical science and experience have proved valuable—the resources of **nature**, as sunlight, pure air and water baths, the use of **oils**, electricity, the natural **radio-active forces** that **nature has conserved in the vicinity**, and equally if not more important, the **mental and moral forces**—are drawn upon and applied, under the direction of skilled physicians, for the **restoration** and preservation of **Health.** In many cases patients living at a distance can be successfully treated through correspondence. A blank form for diagnostic purposes will be sent on application.

For additional information, terms and rates, address

THE HALCYON HOTEL AND SANATORIUM,
OCEANO, CAL.

ASTROLOGY

Dr. Russell Reynolds, in the introduction to his "System of Medicine" writes, "The practical test of a true science is the power which it confers of prevision, or of knowing now what will follow hereafter."

Astrology is the oldest of the sciences and is based on the motions, influences, aspects, qualities and positions of the heavenly bodies, and rests on the theory, that at the birth of a child its character and destiny are clearly foreshadowed and permanently fixed in the Zodiac.

Astrology points out the fortunate and unfortunate periods for business, marriage, health, journeys, speculation, etc.

Nativities calculated and written, with chart,	-	-	\$10 00
Business Yearly Forecasts, with dates of coming events,			5 00
Speculum of "Life" with Key, and instructions for use,	-		25 00

Send birthday, with year, hour and place of birth. to

CATHARINE H. THOMPSON,

Editor "The Sphinx" Magazine,

Chillicothe, Missouri

.. The Open Gate Sanatorium ..

For the Relief and Cure of Consumption

• • • and all Lung Troubles • • •

The Open Gate is an **out-door** Sanatorium conducted on the **Tent Plan**. It is now a well-established fact that Consumption is a **Preventable** and **Curable** disease. Cures are effected by a **mode of life** in which **fresh air, sunshine** and **proper diet** are primary factors, in addition to the use of other natural forces in which the **germs** of the disease are **overcome**. The **inhalations of ozone** and **healing ethereal oils charged by high frequency electrical currents** are factors in this process. The diseased lung tissue is directly contacted by this method, and the beneficial effects and **cure** obtained by a process of **chemicalization** which restores the **normal vital resisting** power in the parts affected.

FOR ADDITIONAL INFORMATION, RATES, ETC., Address—

The Open Gate Sanatorium
Oceano, California

BOOKS

		PRICE	
		Paper	Cloth
Altar in the Wilderness. ETHELBERT JOHNSON.....			50
Bhagavad Gita, The. W. Q. JUDGE. Leather.....			75
Beacon Fires. B. S.....			50
Brotherhood, Nature's Law. HARDING.....			40
Esoteric Buddhism. SINNETT.....		1	25
Etidorhpa. JOHH URI LLOYD.....		1	50
Esoteric Christianity. BESANT.....		1	50
Basic Principle of Brotherhood and } W. H. DOWER.....	05		
Evolutionary Waves			
Isis Unveiled. Two Vols. BLAVATSKY.....		7	50
Key to Theosophy. BLAVATSKY. New Edition.....		2	25
Ladder Lessons for Beginners in New Thought OLIVE VERNE RICH	50		
Letters That Have Helped Me. I. and II. JASPER NIEMAND....			50
Light on the Path. M. C. New Edition.....			75
Magic, White and Black. HARTMANN.....		2	00
Mystic Masoury. J. D. BUCK, M. D.....		1	50
Ocean of Theosophy, The. JUDGE.....	35		50
Reincarnaton. Revised Ed. E. D. WALKER.....	75		
Reincarnation in the New Testament. JAS. M. PRYSE.....	35		60
Secret Doctrine, The. 2 vols. and Index. BLAVATSKY.....		12	50
Sermon on the Mount, The. JAS. M. PRYSE.....	25		50
Socialism in Brief. W. L. GARVER.....	10		
Temple Artisan. Vols. II., III., IV. and V. Half Leather. Each		1	50
Through the Gates of Gold. MABEL COLLINS.....			50
Voice of the Silence. BLAVATSKY. Leather, 75c.....			50
What all the World is Seeking. RALPH WALDO TRINE.....		1	25

All orders to be addressed to

THE OCEANO BOOK CONCERN,

Oceano, California.

ASTROLOGY

Dr. Russell Reynolds, in the introduction to his "System of Medicine" writes, "The practical test of a true science is the power which it confers of prevision, or of knowing now what will follow hereafter."

Astrology is the oldest of the sciences and is based on the motions, influences, aspects, qualities and positions of the heavenly bodies, and rests on the theory, that at the birth of a child its character and destiny are clearly foreshadowed and permanently fixed in the Zodiac.

Astrology points out the fortunate and unfortunate periods for business, marriage, health, journeys, speculation, etc.

Nativities calculated and written, with chart,	\$10 00
Business Yearly Forecasts, with dates of coming events,	5 00
Speculum of "Life" with Key, and instructions for use,	25 00

Send birthday, with year, hour and place of birth, to

CATHARINE H. THOMPSON,

Editor, "The Sphinx," Magazine,

Chillicothe, Missouri

.. The Open Gate Sanatorium ..

For the Relief and Cure of Consumption

and all Lung Troubles

The Open Gate is an **out-door** Sanatorium conducted on the **Tent Plan**. It is now a well-established fact that Consumption is a **Preventable** and **Curable** disease. Cures are effected by a **mode of life** in which **fresh air, sunshine** and **proper diet** are primary factors, in addition to the use of other natural forces in which the **germs of the disease** are **overcome**. The **inhalations of ozone** and **healing ethereal oils charged by high frequency electrical currents** are factors in this process. The diseased lung tissue is directly contacted by this method, and the beneficial effects and **cure** obtained by a process of **chemicalization** which restores the **normal vital resisting power** in the parts affected.

FOR ADDITIONAL INFORMATION, RATES, ETC., Address—

The Open Gate Sanatorium
Oceano, California

BOOKS

		PRICE	
		Paper.	Cloth
Altar in the Wilderness. ETHELBERT JOHNSON.....			50
Bhagavad Gita, The. W. Q. JUDGE. Leather.....			75
Beacon Fires. B. S.....			50
Brotherhood, Nature's Law. HARDING.....			40
Esoteric Buddhism. SINNETT		1	25
Etidorhpa. JOHH URI LLOYD.....		1	50
Esoteric Christianity. BESANT.....		1	50
Basic Principle of Brotherhood and } Evolutionary Waves	W. H. DOWER.....	05	
Isis Unveiled. Two Vols. BLAVATSKY.....		7	50
Key to Theosophy. BLAVATSKY. New Edition.....		2	25
Ladder Lessons for Beginners in New Thought OLIVE VERNE RICH	50		
Letters That Have Helped Me. I. and II. JASPER NIEMAND....			50
Light on the Path. M. C. New Edition.....			75
Magic, White and Black. HARTMANN.....		2	00
Mystic Masonry. J. D. BUCK, M. D.....		1	50
Ocean of Theosophy, The. JUDGE.....	35		50
Reincarnation. Revised Ed. E. D. WALKER.....	75		
Reincarnation in the New Testament. JAS. M. PRYSE.....	35		60
Secret Doctrine, The. 2 vols. and Index. BLAVATSKY.....		12	50
Sermon on the Mount, The. JAS. M. PRYSE.....	25		50
Socialism in Brief. W. L. GARVER.....	10		
Temple Artisan. Vols. II., III., IV. and V. Half Leather. Each		1	50
Through the Gates of Gold. MABEL COLLINS.....			50
Voice of the Silence. BLAVATSKY. Leather, 75c.....			50
What all the World is Seeking. RALPH WALDO TRINE.....		1	25

All orders to be addressed to

THE OCEANO BOOK CONCERN,

Oceano, California.